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write everything for publication on but one  
side of paper.  
Don't forget to BAPTIST RECORD,  
Clinton, Miss.

## Poetry.

ALAS HE WERE NOT THERE WHEN JESUS  
CAME.

DE LARA THWAIN.

Some how child came, perchance, had chain-  
ed our feet.

Or passing guest beggled with converse  
our feet.

A little longer rested our feet,  
Forthrightly down on the cold floor.

But, alas, we could not stand, with  
shame.

Alas, we were not there when Jesus came,  
Yet it is a king who dwells for an hour.

And yet he sits on the throne of power,  
And he sits on the throne of power.

Our King gives millions, Jesus is his  
name.

Alas, we were not there when Jesus came,  
May be, dependent on our frequent fall.

We are unworthy to play his call.  
Yet He could give us angels' wings for  
flight.

Oh, better still, the grace to walk with  
him.

For yesterday, to-day He is the same;  
Alas, we were not there when Jesus came.

It might have rained, or winter winds were  
rough.

And so we let the hour of day pass by,  
And so we let the hour of day pass by.

Which might have nursed a child, or  
which might have nursed a child.

Alas, we were not there when Jesus came,  
Yet this may be a faithful one who keeps.

A faithful one who keeps a faithful one,  
A faithful one who keeps a faithful one.

Alas, we were not there when Jesus came,  
Balm for the grief that grieves, and rest from  
toll.

So the who tarry shall divide the spoil,  
Though all unprepared and all unknown to  
fame.

She shall be satisfied, "for Jesus came,"  
Or tarry shall divide the spoil.

God's children, these, his little hands they  
are.

A child very close unto the Lord,  
Their words will not down his whippersnapper.

All unprepared, let us own his claim,  
And say, "We were at home, yet Jesus came."

Let us own his claim, let us own his claim,  
Let us own his claim, let us own his claim.

He must not miss us when he comes to  
bless.

Else shall we own—and own with bitter  
shame.

Alas, we were not there when Jesus came!

## Editorial.

## MISSISSIPPI ASSOCIATION.

Four years ago there was no  
Woodville church, properly speaking.

A few old sisters remained in  
the town, but the church was gone.

The excellent brick house was  
going to ruin. A large crack extend-  
ed down each side, and the rear  
end threatened to fall away.

E. W. Spencer began work here un-  
der great discouragement, sup-  
ported by the State Board. La-  
bors of love and prayers of faith  
were so in vain. The work of  
the Lord grew, and souls were  
added to the church. After two  
years, Elder G. B. Rogers suc-  
ceeded Brother Spencer, and the work  
went on, till now numbers of  
brethren say, "Woodville is the  
model church of West Mississippi."

It is not yet strong, but it is grow-  
ing evenly ahead. It was pleas-  
ant to see Brother Spencer among  
his former charge, rejoicing with  
them in their prosperity.

The house has been repaired,  
and saved to the denomination in  
a town where it is much needed.  
It is worth not less than \$1,000.

Woodville is the county town of  
Wilkinson, the extreme southwest  
county of the State. We have now  
seen nearly all of Mississippi, and  
to our mind, Wilkinson county is  
the prettiest, and all things con-  
sidered, the most desirable portion  
of the State. What beautiful, un-  
dulating bee-hive lands! Elder H.  
S. Archer is down there, and he  
says: "I travelled two months  
over Texas, and this country lays  
Texas in the shade." Mortal man  
does not need a better country.  
Get whisky out, elevate the labor,  
introduce improved methods of  
agriculture, and we would rather  
own Wilkinson county land than  
any we ever saw for double the  
price.

We went to Woodville with  
much fear on several accounts,  
and came away happy. The trou-  
bles in the body as to discipline  
were treated in a thoroughly  
Christian manner, and passed off  
without any roughness. The mis-  
understandings about the mission  
work were adjusted to the satisfac-  
tion of every one, and the work  
left in excellent shape. The re-  
fined and cultured people in Wood-  
ville opened their doors and hearts  
to all comers, and cried out for  
more. It seems that somehow the  
impression got out that Woodville  
would give the Association a cold  
reception. Never were people

more agreeably surprised. After  
all were provided with houses,  
there were places for fifty or sev-  
enty five more. Not only did the  
good people of all creeds extend a  
bounteous and elegant hospitality,  
but they attended the services and  
gave us good congregations of at-  
tentive listeners.

Elder W. W. Ellis, for the eleventh  
time, was elected moderator.  
Elder R. N. Hall, clerk, and Broth-  
er W. Z. Lea, treasurer. The in-  
troduction was published by El-  
der W. H. Tucker, to a packed  
house. "Christ the End of the  
Law," was his subject, and we  
were greatly edified.

It was a grand sermon. One may  
hear much, and not hear his equal.  
The same brother preached another  
fine sermon Sunday night.  
Leaving out the efforts of a visit-  
ing brother, the preaching was un-  
usually forceful.

The Convention plan of work  
was adopted unanimously, and  
very heartily. All the ordinary  
subjects were reported on, and  
well treated. A good impression  
was left on all our minds, and the  
field is in good state for cultiva-  
tion.

As secretary of the Board, the  
brethren filled us with comfort, by  
their public endorsement, and not  
less by many private assurances  
of sympathy and cooperation.

The adjournment occurred at  
one o'clock p.m. Monday with its  
usual handshaking, and amid many  
tears. Especially tender was the  
parting of the brethren with the  
venerable brother S. E. McDonald,  
who, in the midst of the desolation  
of Zion in these parts, for a num-  
ber of years, has been a true and  
tried landmark of Baptist faith  
and practice, always zealous, and  
never on the wrong side of a good  
cause.

## THE NEW ASSOCIATION.

Already announced to be organized  
at Hamburg, Saturday before the  
3rd Sunday in November, will  
start out with many elements of  
strength. It will extend from  
the mouth of the Mississippi to  
the Gulf of Mexico.

Staten, Jackson & Columbus  
road, and the I. N. O. & T. road,  
to Baton Rouge. Probably about  
thirteen churches will go into the  
organization, but is certain that  
the number will be much increased  
next year. The territory occupied  
is very fine, and just about to enter  
a new era of prosperity. There  
is ample room for one of the  
strongest Associations in the State  
and opportunity, too, we think.  
The people are a large-hearted,  
liberal people, very favorably dis-  
posed to the Baptists. The minis-  
try will be, Z. T. Leavell, G. B.  
Rogers, Peter Turner, G. W. Far-  
mer, E. W. Spencer, H. S. Archer,  
and probably, O. L. Parker, J. C.  
Gadd, and S. M. Ellis. This will  
make a strong leadership. The  
spirit of the brethren is excel-  
lent. They found no fault with  
the old mother Association, but  
simply wished to get the territory  
in shape to handle it better. And  
they start out with the best wishes  
of the old bodies. That old veter-  
an layman, Brother Seal, gives  
out the proper idea to start with:  
"I want us to put our mark up  
high, and then work up to it."  
And no man will do more to work  
up to it than he. We suggest  
the thought for those we hope to  
meet around the cradle of this new  
Association next month. "Under-  
take great things, expect great  
things, and God will do great  
things for you."

Our home was with Col. Neilson,  
who, with his cultivated wife and  
Miss Mary Tigner, made our stay  
in Woodville a pleasant remem-  
brance. A blessing on that kind  
family, and on Woodville's gener-  
ous people.

Our love for Christ is in propor-  
tion to our consciousness of his  
love for us. "We love him because  
he first loved us. Love feeds upon  
love. Only love can satisfy love.

Plants are not made to grow by  
having their fibres stretched, but  
by putting their roots in good soil,  
and letting their leaves and branches  
spread out in the sunlight. And  
thus, "rooted and grounded in  
love," while our affections turn  
all their leaves and branches to  
love—we grow. Here is the se-  
cret of John's well-rounded char-  
acter. This consciousness of Christ's  
great love was to his own love  
like sunshine and rain to the plant.

Proud of his father's name, he  
might have signed himself John  
Zebedee. He preferred, however,  
to be known to the world as the  
lover of Jesus. Happy that man

who prizes his relation to Christ  
above all earthly ties, however sa-  
cred and tender.

"One who loves Jesus" would  
have been the truth, but John chose  
the better part of dwelling upon  
what Christ was for him, rather  
than what he was to Christ. Speak-  
ing of our love may engender pride.  
Thinking of his, fosters humility.  
And there is little comfort in medi-  
tating upon our love. A spark  
which it ought to be a flame; mix-  
ed with selfish earthiness, when it  
ought to be as pure as the water from  
beneath the throne. It is hardly  
worth mentioning; but the love  
of Jesus needs more than an angel's  
tongue to tell it. We cannot com-  
prehend much less tell, its full  
power. Neither can we comprehend  
the ocean's vastness, but  
swimming in its depths, we know  
it. So, blessed God of love, let  
us live in thy love, breathe it hourly,  
and take into our natures all of  
which we are capable. And, that  
we may hold true, enlarge  
our capacity by giving us clearer  
views of him who loves us.

This consciousness of Christ's  
love enables us to accept with joy  
the unmerited love of God. John  
prayed for fire upon the Samaritan  
village, and got a rebuke for an  
answer. Prompted by an ambi-  
tious mother, he asked for a  
place of honor in the new king-  
dom. Flatly refused again. And he  
did not complain. Why should  
a man complain, when he knows  
that love keeps back as well as  
gives? It is easy for us to accept  
God's love. None but those who  
know that Jesus loves them, too  
well to answer selfish or vindic-  
tive prayers, can be content  
with His refusal. Israel in their  
last, would not be refused, and  
gave them their request, and sent  
leanness into their souls. How  
much better for Israel, if, con-  
scious of God's love and wisdom,  
they had accepted His refusal.

Such a spirit of acceptance is an  
antidote for all trouble. See that  
weeping mother beside a new-made  
grave. She prayed that the child  
might live, and it died. Why?  
The answer from the Word  
and her own heart is love. To  
weep for her privilege, and Jesus  
weeps with her, but upon the tears  
which fall from this cloud of sor-  
row shines a bow of promise.  
She is not a Rachel, refusing to  
be comforted for she knows that  
the love which gives may also  
take away.

That Christian man, rich a few  
months ago, is now poor upon  
earth. Why should he complain,  
if he knows that love often takes  
away money that it may give rich-  
es of grace? Of course he is under  
a cloud, but to such a man it be-  
comes a "bright cloud" over shadow-  
ing. All clouds are bright,  
when we are conscious of His love,  
and every voice from the cloud has  
in it love's tenderest tones. As  
he listens and gazes, the voice  
grows sweeter and the cloud  
brighter, until at last he realizes  
that he is indeed with his Lord  
on the Mount of Transfiguration.  
But the change is taking place in  
his own character, and the light is  
shining upon others through his  
own raiment. And the hand of  
love is fashioning him after the  
pattern of one who was made per-  
fect through suffering.

John's life was not free from  
trouble. He was led into more  
than one Gethsemane, as all to  
whom Christ reveals his glory may  
expect. And yet he lived to a  
ripe old age. Trouble did not  
shorten his days. Chafing and  
fretting kills more men than  
small pox. He who believes, as  
he may, in God's love, does not  
chafe and fret. When griefs press  
heavily upon him, he just leans  
the harder upon the arm of love.  
He has found the place of quiet  
at the cyclone's centre, and there he  
rests.

Such love is our assurance of  
safety. God's power alone does  
not assure us. Power provoked  
may destroy, and our sins are very  
provoking. The thunderbolt of  
justice, when unrestrained, would  
strike us down, as drawn by the  
love of Christ on the cross to His  
own person; and we are safe. In  
Christ, love rejoices against power.  
Love held back the arm of power,  
while the mob took and the sol-  
diers crowned him. Love re-  
strained power, while the nails  
pierced hands and feet, and a jeer-  
ing crowd mocked His dying agon-  
ies. Love has proved itself  
stronger than power, but nothing  
in earth or hell is stronger than  
His love. "Having loved his own  
he loved them unto the end." The  
consciousness of this love is the  
angel, which comes through any  
storm, and stands upon our rock-  
ing, leaking vessels, to assure us of  
safety.

John always had easy access to  
Jesus; and he came to Him, not  
with the stately formality of a  
courtier, but the easy familiarity  
of an intimate friend. At the sup-  
per he leaned upon His bosom and  
Peter whispered across the table,  
"Ask him who it is that will be-  
tray him." For once Peter is  
backward. Why didn't he ask  
Jesus himself? Simply because  
he knew instinctively that the  
man leaning on His bosom was in  
a better position to do so. And  
rough-and-ready Peter still whis-  
per to loved and loving John to  
make known their wants to the  
Master. Let others perceive that  
you have the ear of the king, and  
you will not lack for petitioners  
to present in their behalf. Those  
who know that Jesus loves them

have greatest power with God and  
with man.

Better still: Jesus delights to  
trust those who prize his love. To  
John He entrusted the care of His  
mother; to John he revealed the  
richest of His truth and the bright-  
est of His glory. On the Mount  
the door of heaven was put ajar  
but a little, lest its glories should  
blind Peter and James; but to  
John, who was thrown wide open, and  
he was permitted to gaze upon the  
throne itself. The consciousness  
of Christ's love is the doorway to  
joy. To please Him is our pleasure;  
to be like Him is our heaven;  
and we shall be like Him, for we  
shall see Him as he is.

Communications.

YAZOO ASSOCIATION.

SKETCH BY R. E. MELVIN, BY REQUEST  
OF MANY MEMBERS.

In presenting the following  
sketch, permit me to say in the  
outset that I never before ap-  
proached an undertaking of the  
kind with half the timidity; this  
is owing to a feeling of my utter  
incompetency to do justice to the  
subject. The whole meeting from  
first to last was so intensely inter-  
esting, was in fact so much more  
like a revival than a meeting for  
business, that my timidity is not  
what I am to say, but what I am  
to leave unsaid;—hence my timidity.

Before I begin the outline, and as  
a preliminary remark, I must be  
allowed to say: Thank God for  
the kind Providence that permit-  
ted me to attend the last session of  
the Yazoo Association.

The body met on Friday, Octo-  
ber 24, with the Ebenezer Baptist  
church, and adjourned at 1:15, on  
Monday, the fifth. Ebenezer is a  
thriving little cross-road village  
in Holmes county, twelve miles  
west of Goodman, on the I. C. rail-  
road, and ten south of Lexington,  
the seat of justice for the county.  
The village, though small, is in  
many respects a model village, and  
made up of model people, noted  
especially for their intelligent re-  
sponse to the call of duty, and their  
manifest hospitality. I who have  
lived for years in the far  
famed Bayside, and who know  
what hospitality is, and with that knowl-  
edge I add: the hospitality of  
the people of Ebenezer, to the  
Association, I never saw surpassed,  
even in Kentucky; that is  
enough on that head.

The Association is composed of  
thirty-two churches, all represent-  
ed but two, whose membership  
about 1600.

Friday morning was taken up  
with reading the letters from the  
churches, the afternoon mostly  
with receiving and returning cor-  
respondence, the appointment of  
committees, and otherwise getting  
ready for work. The body was  
permanently organized by the  
election of the former moderator,  
the venerable T. S. Wright, Bro.  
George Anderson, a rapidly rising  
young lawyer of Vaiden, was re-  
elected secretary, the venerable B.  
Roach, of Carrollton, who for more  
than a quarter of a century has  
served the Association as treasurer,  
being absent that office was filled  
by the election of Hon. J. P. Tack-  
ett, who has several times repre-  
sented the county in the State Leg-  
islature.

Prominent among the visitors  
were: Elders A. A. Lomax, of Ha-  
zlehurst, H. F. Spokes, of Jackson,  
and V. H. Nelson and J. J. W.  
Mathis of the Kosciusko Associa-  
tion.

Elder R. L. Allen, who had been  
appointed by the last Association  
to preach the introductory sermon,  
having during the year finished  
the work the Master had assigned  
him and been invited "up higher,"  
was "missed," for his seat was  
empty. The appointment of another  
for that work was referred to a  
committee; as the corresponding  
committee selected "the writer,"  
and appointed 7 p. m. Friday as  
the hour. The exercise will be  
noticed in its place.

Saturday morning, promptly at  
nine, the Association met, and  
work began in earnest; had you  
been there, Bro. G., you would  
have been impressed with the fact  
that the old Yazoo Association  
means business.

Some of the reports of commit-  
tees elicited very earnest atten-  
tion, such as I feel assured will  
be followed by earnest action in  
the churches during the year; con-  
spicuous among these were the re-  
ports on Sunday schools, Ministers'  
education, Temperance and the  
different departments of Mission  
work.

The report on Foreign Missions  
was discussed in Mass. Meeting on  
Sunday evening at three;—if time  
permit I will some day give you a  
synopsis of the speech of Brother  
Zealy on that occasion. The change  
in the working of our State Bar-  
nabas is a response amounting to per-  
fect enthusiasm, as its significance  
is clearly the lifting of the church  
to a higher plane of consecrated  
action.

Any attempt by me or anybody  
else to give a description of the  
speech of Brother Lomax on Tem-  
perance, or of its effect on the vast  
crowd who heard it would degrade  
it; I only say of it here; Lomax  
made it;—you can infer the rest.

## BAPTIST RECORD.

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Integrity and Rectitude the Cause of Christ.

VOL. IX.

CLINTON, MISS. THURSDAY, OCTOBER 22, 1885.

NO. 37

TERMS: \$2 PER ANNUM, IN ADVANCE

## DEVOTIONAL EXERCISES.

Introductory sermon Friday  
night, by Elder A. A. Lomax, on  
"Curses of Moses."—Judge  
[As the Association passed a  
resolution, requesting a synopsis  
of the sermon for publication in  
the Record, I leave it for the pres-  
ent.]

Saturday night, a sermon brim-  
ming and running over with gospel,  
by Elder A. A. Lomax, on He-  
brews 11:1, theme,—"Claims on our  
attention of the things we have  
and."

Sunday morning, nine and a  
half, Sunday-school Mass meeting,  
by Elder A. A. Lomax, on He-  
brews 11:1, theme,—"Claims on our  
attention of the things we have  
and."

Sunday, 11:15, theme,—"Claims on our  
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